

# CHRISTIAN INTELLIGENCER

## AND EASTERN CHRONICLE.

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### DOCTRINAL.

#### UNIVERSAL GRACE.

##### A DOCTRINE WORTHY OF ALL ACCEPTATION.

We do not know when we have read a discourse with which we were better pleased than that delivered by the Rev. M. RAYNER, at Monroe, (Conn.) on his resigning his pastoral office over the Episcopal Church in that place. It is written in a chaste and agreeable style, without any of those flourishes and uncommon words which many seem to think necessary to show their wisdom,—the argument, we believe, is conclusive and irresistible, and the temper and spirit breathed throughout, are such as cannot fail to recommend themselves to the kind and generous sentiments of every true Christian.

We take occasion, this week, to present a portion of it to our readers, having no doubt it will be found acceptable to them, and hoping that its venerable author will pardon us for the liberty we take in so doing.

Text. This is a faithful saying, and worthy of all acceptance: for therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.—1 Tim. iv. 9, 10.

The doctrine contained in this passage is very solemnly and emphatically introduced. The same form of language occurs in but one other place in the scriptures, and it is in this same Epistle, and upon the same subject, namely, the salvation of sinners. The other place is in the 1st chapter of this Epistle to Timothy, and at the 16th verse, as follows. "This is a faithful saying, and worthy of all acceptance; that Christ Jesus came into the world to save sinners."—So in like manner the text, if read with an ellipsis, that is, leaving out a part, (which is not necessary to the sense of the main position,) contains this plain declaration, that "it is a faithful saying, and worthy of all acceptance, that—God is the Saviour of all men." And both passages together exhibit this general and important doctrine; namely, that it is the character of all men, that they are sinners; and that as such, all men are the objects of God's mercy, and of Christ's mission and mediation.

The same sentiment, or doctrine, is declared with great force and perspicuity, in the 2d chapter of this Epistle. Those who are in the habit of comparing scripture with scripture, will not fail to observe a striking coincidence of sentiment between the two passages above cited, and the one last mentioned, which is as follows. "I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men, &c.—For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." Here it is obvious to remark, (and the argument appears to me to be conclusive and irresistible) that the Apostle, after asserting that God will have all men to be saved, assigns as the reason, or rather as the evidence of it, that there is one Mediator between God and men—who gave himself a ransom for all.

I have adverted to these several passages: all of them occurring in this Epistle to Timothy, to show their remarkable concurrence in the same design. To show also how important St. Paul considered the doctrine of God's universal mercy and goodness; and how desirous he was that the mind of the young Timothy should be well confirmed in it.

But I proceed to an illustration, particularly of the passage first read to you, as the subject of the following discourse.

This is a faithful saying, and worthy of all acceptance;—that is, it is a most certain and important truth, upon which the full reliance may be placed, and which is worthy of all men to be received. And, being persuaded of it ourselves, (and in consequence of it, subjected to persecution and reproach) we labor to impress the same truth upon others, and to lead them to the same trust in the living God, who is the Saviour of all men.

We come now to consider the principal inquiry suggested in the text, namely, how we are to understand the declaration that God is the Saviour of all men, and that he is so especially of those that believe.

It is to be observed that the declaration here is positive and unconditional. It does not say that God may or can save all men,—that he desires their salvation, or that he will save all men hereafter, or at some future period. The assertion is in the present tense, we trust in the living God, who is the Saviour of all men. A difference in this particular, is observable between this passage, and the two others before quoted, although the final result is the same. One of them states that "Christ Jesus came into the world to save sinners;" that is, with the intention to save them. In the other it is said that "God will have all men to be saved, and come unto the knowledge of the truth." That is, that all men

shall finally arrive at that state of knowledge and happiness, for which the divine wisdom and goodness originally designed them. But the text speaks not of what has been done heretofore, or of what may, or shall be done hereafter, to effect the salvation of sinners,—of all mankind: but it declares a present truth,—that God is the Saviour of all men. This declaration is unlimited. No bounds can be fairly set to it, which shall exclude any of the human family. If it should be admitted, that God is the Saviour of all men that are now living, together with all that ever have lived; still it will at once be seen that this cannot be the extent of the meaning of the declaration, because, doubtless the numbers which are daily born into the world, and the innumerable multitudes of the human race who shall be brought into existence in future ages, even to the end of time; will all be as much the objects of the divine care and benevolence, as any who now exist, or any who ever have existed in this world.

With the Supreme Being there can be no succession of ages,—no succession of ideas,—nothing new,—nothing unknown. All things, past and future, are with him equally present and familiar. He is as much the Saviour of men,—of that portion of mankind who may be brought into existence, thousands of years hence, as he is of any who now exist, or who ever lived in any former time. It is in this view that God is the Saviour of all men,—even of those who as yet have no existence, except in his own unchanging mind, and eternal purpose. It is in this sense that the scriptures speak of things which are not, as though they were,—as though they really existed. Hence our Saviour is said to be the Lamb slain from the foundation of the world; because he was so, in the mind and purpose of the Almighty. David, with a prophetic allusion to the Messiah says, "The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed; saying, let us break their bands asunder, and cast away their cords from us.—He that sitteth in the heavens shall laugh: the Lord shall have them in derision.—Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, thou art my Son, this day have I begotten thee." Yet the things here predicted and spoken of as having already transpired, did not in reality take place until several hundred years afterwards. A remarkable instance of this figurative manner of speaking occurs in the 4th of Romans, in relation to Abraham, who, says the Apostle, "is the father of us all." As it is written I have made thee a father of many nations." At that time Abraham had no offspring but Ishmael. Yet God said to him "I have made thee a father of many nations." And the Apostle in commenting upon it, says, "it was so before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were." Thus it is that events which have never occurred, but which are foreseen and determined by the Almighty, are spoken of as at present existing, or as having already taken place. So in like manner, God is the Saviour of all men. Although all men are in a sinful and lost condition, yet God is the Saviour of them all, and of millions who never yet had an existence. It is so before him, or in his view and determination, who ordereth all things after the counsel of his own will; who will have all men to be saved,—who quickeneth the dead, and calleth those things which be not as though they were. The text asserts unequivocally, that he is the Saviour of all men: and it is declared to be a faithful saying, and worthy of all acceptance.

An attempt has been made to explain this passage so as to avoid the support which it would seem to give to the doctrine of universal grace, and the final restitution of all things. It is said that by the declaration, that God is the Saviour of all men, we are to understand the Apostle's meaning to be, only that God wills and desires that all men should be saved; and that he has made sufficient provision for the salvation of all men. This exposition deserves some notice; not because I consider it warranted by any thing in the text or context; nor by any other parallel passage; but because it is the one which has usually been given of it; and perhaps generally approved. According to this explanation then, the passage declares God's willingness, and his desire that all men should be saved. But certainly his will and desire cannot be different from his original intention,—his eternal purpose and counsel with respect to mankind. No one can suppose that God's views are really different now from what they were formerly; or that he now wishes the accomplishment of something, which from all eternity he knew would not take place, and which he did not intend should come to pass. If therefore the Almighty now wills and desires the salvation of all men, it must be in conformity with his original design,—his infinite knowledge—his unerring counsel; or as the Apostle expresses

it, "the eternal purpose, which he purposed in Christ Jesus our Lord." And if so, I know of nothing which can frustrate, or make void this purpose. "His counsel shall stand, and he will do all his pleasure."

Allow me to repeat the substance of this argument. To say then that God wills and desires the salvation of all men, (which none will deny,) is in effect to say that it was his original purpose and determination, according to the immutability of his counsel. And if so, it must take effect. I see no possibility of avoiding this consequence, unless it be by reviving and adopting the monstrous opinion (now I trust nearly exploded) that God has two, different, and contradictory wills; one revealed, the other secret; one declaring his desire that all men should be saved; the other determining that a great proportion of them shall perish forever.

But it is furthermore said, that the declaration in the text, that God is the Saviour of all men; is to be understood only of his having made sufficient provision for the salvation of all men. But what are we to understand by this sufficient provision? Can any thing be sufficient, which does not answer the purpose desired and intended; which purpose is the salvation of all men? Perhaps it will be said, that although this object is sufficiently provided for, yet, owing to their negligence or obstinacy, a great many do not seek, and therefore will never obtain salvation. But it should be remarked, that this necessary provision, should, in all cases, extend to this negligence and obstinacy, so as effectually to remove, or overcome them; and if this be not done, then it is not a sufficient provision. It is not so unless it extend to every case, and to all the circumstances of every case. To provide sufficiently against a future evil, is so to guard against it as to prevent its occurrence.—And to provide sufficiently for a future good, is to ensure its enjoyment. This, in reference to the final salvation of all men, it is believed has been done, according to God's eternal purpose, which he purposed in Christ Jesus our Lord,—and for which purpose he was made a little lower than the angels for the suffering of death, that he by the grace of God should taste death for every man.

This necessary provision may include in it some things which are temporarily disagreeable and corrective: but if it shall ultimately secure the main object, it is sufficient. Otherwise it is not.

These considerations are suggested for the reflection of those who admit that God wills and desires the salvation of all men, and that he has sufficiently provided for the accomplishment of this object: Because it is evident that such an admission, embraces every thing for which the most liberal can contend; and goes all lengths of the declaration in the text, that God is the Saviour of all men.

Those therefore, who wish to avoid this consequence, ought not to say, nor to admit that God wills and desires the salvation of all men; but only of a part, and that he is perfectly willing,—nay determined, that a part of mankind shall be damned, and miserable to all eternity; having made no sufficient provision to ensure their escape from it.

But it has been supposed that the latter clause of the text must necessarily be so explained as to qualify and limit the preceding general declaration. Because, after asserting that God is the Saviour of all men, it is added, "specially of those that believe."

Here the inquiry arises, what is it necessary that persons should believe?—Should they believe in God,—in a supreme Being, who made, and who governs all things? And should they believe that he is infinitely wise and good, and that he will always remain so? Doubtless they should. Because these are truths supported by reason and scripture. But they are not true because men believe them. They would be equally true if all men should disbelieve them. God's existence,—his attributes,—and his government of the world, does not depend upon the faith of his creatures.

Must we then believe that God is not only the Saviour of all men; but that he is especially our Saviour? This we may believe, and it may afford us great consolation. But if God is not our Saviour before we believe; then it follows that we are required to believe a doctrine which is not true before we believe it, but that our believing it makes it true. But if the believing or the disbelieving of any doctrine constitutes either its truth, or its falsehood, then any particular doctrine is both true and false at the same time; because some believe and some disbelieve it.

But it may be asked, is God then the Saviour of those who do not believe?—Doubtless he is, unless, (as was before remarked,) they are required to believe what is false, until by believing it, it becomes a truth. (Let it be noted that I here mean that God is the Saviour of all men, even of unbelievers, in the same sense that Abraham was made the father of many nations. That is, it is so in the mind and purpose of him who calleth those things

that are not as though they were. God will have all men to be saved; not in unbelief, but by coming to the knowledge of the truth. And when they come to the knowledge of the truth, they will then be believers.)

Is not God the Saviour of little children, who die in infancy. The barbarous idea, which formerly prevailed, that they are subjects of hell torments, is fast giving back. It may, in some instances, be still privately cherished; but the present liberal and enlightened state of public sentiment and feeling, will not admit of its promulgation.

But if God is the Saviour of infants, it is without their faith; for they are incapable of it in this world. And with respect to the Christian faith, the same is true of all those, to whom the gospel has never been revealed.

But let us examine into the meaning of the phrase, especially of those that believe. And see whether it really excludes others from final salvation. It might be remarked here, that no particular declaration ought to be so construed as to do away, or to be inconsistent with a general one.—What is said with reference to a certain description of persons, cannot reasonably be explained so as to nullify or contradict what is expressly declared concerning all mankind. The text positively asserts that God is the Saviour of all men. The subsequent assertion, that he is especially so of believers, ought not in reason to be construed in opposition to the former assertion; or as in any degree weakening its force, or restricting its obvious meaning.

The word especially or especially, occurs several times in the scriptures, merely as a word of emphasis, but never as a term of exclusion. I will mention a few instances. In the book of Deuteronomy, 4th chapter, Moses says to the children of Israel, "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me.—Take heed to thyself, and keep thy soul diligently; lest thou forget the things which thine eyes have seen, &c. especially the day that thou stoodest before the Lord thy God in Horeb." Now although they were particularly to bear in mind what took place before their eyes at Horeb; this certainly did not imply or intimate that they were at liberty to forget the other displays of the divine power and goodness towards them; for it was enjoined upon them to remember all that the Lord had done for them; and especially what he did at Horeb. The Psalmist says, "I was a reproach among all mine enemies, but especially among my neighbors."—That is, among all his enemies, his neighbors were the most unkind and cruel. St. Paul to the Galatians, says, "As we have opportunity, let us do good unto all men; but especially unto them who are of the household of faith." I presume no one ever supposed that because it is a duty to do good especially to Christians; that we are therefore under no obligation to do good to others. This passage presents a case very similar to that in the text.—Do good unto all men, especially unto them that are of the household of faith. We trust in the living God, who is the Saviour of all men, specially of those that believe.—Now why should this expression in the text be so construed as to exclude from final salvation, all but believers, any more than the same expression in the other passage should exonerate Christians from the obligation of charity and kindness to all but the household of faith.

One instance more shall suffice. St. Paul in his 2d Epistle to Timothy, urges him to come and see him;—and, says he, "the cloak that I left at Troas, with Carpus, when thou comest, bring with thee, and the books, but especially the parchments." Can any one suppose that Timothy, in this case, would understand St. Paul to mean that he should leave the cloak and books behind, and bring only the parchments? What these parchments were, it is not easy to determine, nor at all material to know. On some account or other St. Paul particularly wished to have them; but he intended that Timothy should bring the other articles also; and doubtless Timothy so understood him. Indeed this term in the text, is so far from utterly excluding from salvation all but believers, that it necessarily comprehends others; for why should it be said that the living God is the Saviour especially of those that believe; if he is their Saviour only?

But why should I spend time in illustrating an expression, the meaning of which is so obvious. It is constantly used and perfectly understood. Allow me to exemplify it by an instance which may be easily supposed.—A man has a family of children, situated at a distance from him. He writes to a friend, residing near them, and requests him to come and make him a visit; and, says he, when you come, I wish you to bring all my children with you, for I long to see them all, and especially the youngest. Who in such a case would imagine, that the father did not wish to see all his children, and to have them all brought to him; although he was especially anxious to see and embrace the youngest.

We trust, says the Apostle, in the liv-

ing God, who is the Saviour of all men; specially of those that believe. Doubtless he is especially the Saviour of believers; for they have already been made acquainted with "his salvation, which he hath prepared before the face of all people. A light to lighten the Gentiles, and the glory of God's people Israel." God is especially their Saviour, as they have been brought to the knowledge of salvation by the remission of sins, through the tender mercy of our God, (revealed in the Gospel;) the day-spring from on high having visited them; whereby they have been "delivered from the power of darkness, and translated into the kingdom of God's dear Son." They are delivered from the ignorance and uncertainty which hung over former ages, and which still overshadow the minds of unbelievers, and those whom the spirit of life in Christ Jesus, has not made free from the law of sin and death. God is especially the Saviour of believers; because he has placed them in the new covenant dispensation, where "life and immortality are brought to light by the gospel;"—"where grace reigns through righteousness, unto eternal life, by Jesus Christ our Lord."

In view of these exalted privileges and prospects, it may with great propriety be said that God, who is the Saviour of all men, is especially so of those that believe. And as the living God is the Saviour of all men; according to his declared will, and his eternal purpose; who quickeneth the dead, and who calleth those things which be not, as though they were: we may look forward in the pleasing hope;—in the joyful assurance of the arrival of that happy period, spoken of by the mouth of God's holy Apostles and prophets; when "the way of the Lord shall be made known,—his saving health among all nations."—"When every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of our God."—When, "at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." Amen, Alleluia.

#### WHAT DO YOU KNOW ABOUT IT!

My uncle was a particular man; he had been in the fierce contests of our revolution, and had followed the standard of Wayne on his Indian expedition—accordingly with all his querness, he was a most interesting old soldier. I remember well, how we little folks used to hang around him, as behind an old stove, on winter evenings, while he recounted, perhaps for the hundredth time, the scenes of war. The old man is gone—he died a Christian soldier. One lesson I learnt from him which I shall never forget—never to utter about men, or matters of life, which I do not personally know. He was a bitter enemy to the Hearsay family. One question usually settled a matter with him—"What do you know about it?" His plan was to believe nothing for which the reteler would not consent to be responsible. Every article of news must be warranted. Would it not be of vast importance in society, if every man would think of this question—"What do you know about it?" How much scandal would be saved—how many dark surmises, and unkind suspicions would be choked in their birth. If we would live comfortably in this busy tell-tale world, we must practice on the old gentleman's rule.

#### A SECRET.

Solid comfort may be copiously derived from the following source: a quiet conscience—health—liberty—one's time one's own; or if not, usefully, innocently and moderately employed by others—a freedom from inordinate passions of all kinds—a habit of living within one's income, and saving something for extraordinary occasions—an ability arising from rational economy to defray the necessary and expedient expenses—a habit of good humor, and aptitude to be pleased rather than offended—a preparation for adversity—love of one's own family—sincerity to friends—benevolence to mankind—and piety to God.

#### RESIGNATION.

The best resolution we can take, is to suffer what we cannot alter, and to pursue without repining, the road which Providence, who directs every thing, has marked out for us; for it is not enough to follow; and he is but a bad soldier who sighs, and marches on with reluctance. We must receive our orders with spirit and cheerfulness, and not endeavor to slink out of the post which is assigned us in this beautiful disposition of things, whereof even our sufferings make a necessary part. Resignation to the will of God is true magnanimity, but the sure mark of a pusillanimous and base spirit, is to struggle against and censure the order of Providence, and instead of mending our own conduct, to set up correcting that of our Maker.

Bolingbroke.



## THE INTELLIGENCER.

SPEAKING THE TRUTH IN LOVE.....PAUL.

GARDINER, FRIDAY, MARCH 21.

*How to save a man from error.* "Suppose," said an old fashioned preacher one day to his congregation,—"suppose I should discover a venomous spider on the head of one of my auditors which I was willing to destroy to save the person's life. What should I do? Should I seize a club, and to kill the spider give the man such a blow on his head as to beat his brains out? or ought I to approach him with gentleness, and kindly brush the insect from his head? You will say the latter; and I say that the way to convince a man of his errors and to save him from them, is not to destroy his life, or his peace, or his reputation, but to treat him with friendship while you remove affectionately his errors." The old man's figure was a homely one, but his idea was important and we wish it was more extensively agreed to.

**RESTORATIONIST REVIEW.** The Rev. Samuel C. Loveland, of Reading, Vermont, proposes to publish a Theological Review, of the above title. Such a work is certainly very much needed, and no man perhaps, of our denomination, is better qualified than Mr. L. to engage in the undertaking. The following extract is from the Editor's Prospectus.

"In our reviews, we calculate [purpose] to embrace remarks on the theological works of different religious sects, which may have any bearing in favor [of] or against the views of Restorationists; interspersed with many general and special remarks on the subjects of which they treat. In our remarks, we calculate [purpose] to comprise whatever may be thought useful or entertaining in relation to those subjects. All works of a moral or religious nature will be considered as coming within the purview of our plan. We may occasionally notice other subjects, and, more especially when they have a relative connexion with those of the scriptures; but such notices will be less frequent. We shall not confine ourselves to recent publications, but shall sometimes notice, in our reviews, those of considerable standing."

This extract presents the general character of the contemplated work, and we doubt not the pledges given by the Editor will be honorably redeemed. He has the reputation of being a finished scholar, and we know him to be one of the most agreeable and chaste writers in the country. This being the fact, we could not but regret to notice the want of care which he has betrayed in the composition of his prospectus. In introducing himself to the public, as in some measure, a literary umpire, it became him to be, at least, grammatically correct. We have no doubt, however, that the work will be "conducted with ability, impartiality and candor," and therefore, do ardently hope it may meet with an extensive patronage among our brethren. We trust that he will dispense justice with an impartial hand, and that the effect of his publication will be to make authors in our denomination more careful than too many have heretofore been, of what they commit to the press.

The work is to be published once in two months, in Woodstock, Vt. in a duodecimo form, each No. containing 48 pages. The terms are extremely moderate, being but \$1. per year, payable at the end of the year, or 85 cts. in advance or within three months from the time of subscribing. Few or none can decline taking the work on account of their inability to comply with the terms, and considering the value it is likely to be to our cause, we cherish the hope that the editor will be speedily supplied with a large list of subscribers. We confess we should be pleased, if, instead of being published in a duodecimo, once in two months, it should be elegantly printed quarterly in an octavo form, each number containing about one hundred pages. The difference in the price we apprehend would not occasion much difference in the patronage of the work. The editor, however, after publishing it in its proposed form awhile, can, if he deems it prudent, easily enlarge it hereafter.

**ANECDOTES.** A Baptist minister residing in one of our sea-board towns, being in Portland some time since, sought an interview with a Universalist clergyman whom he began immediately to notify of his errors and to warn of his danger, &c. In the course of the conversation which was, of course, directed to doctrinal points, the Universalist had occasion to quote the following passage from the book of Revelation. "And every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, 'Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever.'" His opponent, disposed to criticize upon the language of the text, interrogated him, with an air of triumph, to know if he really believed that "every creature" was heard to ascribe this praise to God? Certainly, replied the Universalist, if I did not believe what the text says, I should be an infidel.—But, rejoined the other, every creature in the sea includes sharks and eels;—and of course

you believe sharks and eels go to heaven! Do you contend, replied the Universalist, that the phrase "every creature" in the text, includes the animal creation i. e. any more than every human creature? "Yes. I contend that the phrase includes beasts, birds and fish as well as men." Very well,—then I can prove that it is your duty to preach, and that if you have been faithful to your duty, you have these ten years preached to beasts, birds and fishes as well as men. "Tut! tut! replied the other, what do you mean? You cannot do it." You acknowledge it to be your duty to preach according to the terms of our Saviour's commission? "Yes." And you have accordingly endeavored to fulfil the duty prescribed in that commission? "Yes." Well, I suppose you know that that commission reads thus: "Go ye out into all the world, and preach the Gospel to every creature." "Every creature," you say, includes "sharks and eels!" You have then been preaching these ten years to sharks and eels; and what success have you met with in converting them to a belief in your creed? The Baptist arose, stood for a number of moments in silent astonishment and retired, repeating to himself the words "every creature, every creature." We hope he has ascertained by this time, that John saw in the final result, the salvation of as many as Christ made it the duty of his ministers to preach to, viz:—of "every creature in all the world."

This "teacher" was hardly so learned and invincible as a certain Free-will Baptist preacher whom we once heard preach from the text above named. After repeating the words: "And every creature that is in heaven, and on the earth, and in the sea, heard I saying, blessing, and honor, and glory," &c. he remarked that the Universalists were in the habit of appealing to this text for support of their doctrine. He could only account for their thinking that it proved their sentiments, by saying, that they didn't know just nothing about grammar. They had to turn the text to their side foremost to make it read as they wanted it. They, poor ignorant souls, say that John heard "every creature" unite in this song of praise. But don't you see how they murder the text? The text does not say that John saw every creature bless and praise God,—it reads "and every creature that is in heaven &c. heard I saying, blessing" &c. "I" means John, the Revelator. The true grammar meaning of the words is, that every creature heard John give praise to God. If the poor, ignorant, Universalists only knew grammar, they would see that the text was against them." What a blessing, and an honor it is to the christian church, that some of the Unitarian ministers understand grammar.

*A mistake corrected that never was a mistake, and the correction corrected.* Our respected brother of the Religious Inquirer will not consider us arrogant in correcting a mistake into which he has fallen in his attempt to correct brother Skinner as to the manner in which he quoted Acts i. 25. We would suggest to him, that it will not be enough to introduce a "parenthesis" into the verse; he must also strike out "might" near the close of it and insert "may," before he can make the "light," which he "cheerfully communicates," perceptible to us. The text would then read: "That he" (Matthias or Barsabas) "may," (from this time hereafter) "take part of this ministry and apostleship, from which Judas by transgression fell, that he may" (hereafter not might, formerly) as is the text, "go to his own place." The auxiliary verb might go, is in the past tense and will refer very well to the time when Judas "fell;" but the duties on which Matthias was about to enter, were then future, and could be spoken of in the use of the verb may (as they really were in the former part of the verse) but not in the use of the verb might. Br. Canfield wants, it seems, to make out that it was Matthias, not Judas who went to "his own place."—This he would do by enclosing the words, from which Judas by transgression fell, in a parenthesis, and making the subsequent pronoun he refer to one of the candidates for the apostleship. But wishing for "more light" on this subject, we would ask him by what authority he would introduce his parenthesis? How can he prove that the latter pronoun he refers to Matthias and not to Judas? and lastly, why, if his opinion is correct, is the verb might instead of may employed in the latter clause of the text? We ought to be "careful to quote scripture with a scrupulous regard to its connexion."

**KENRICK'S EXPOSITION.** We are happy to be informed by a letter received a few days since from Messrs. Munroe & Francis, that they shall not, in their edition of Kenrick's Exposition, make any alteration. We certainly understood them in the Register, as "consenting" to make the alterations suggested by S. G. but it gives us pleasure to be assured that we did not understand them correctly.

By the extract from the London edition of Kenrick's Exposition which Messrs. M. & F. have transcribed and sent us, it would ap-

pear that the Expositor thinks the doctrine of annihilation may prove true, though he does not assert his full belief in it. This does not to us seem to agree with what "S. G." and a "Protestant" considered to be his sentiments. They seemed to intimate that he believed in the final holiness and happiness of all men, and, as we thought, suggested the expediency of omitting those parts which contain the avowal of his sentiments on this subject.

**UTICA MAGAZINE AND EVANGELICAL REPOSITORY.** The Utica Magazine, edited by Rev. D. Skinner, and the Evangelical Repository, edited by Rev. L. Willis, are about being united in one paper under the name of the **UTICA EVANGELICAL MAGAZINE.** Messrs. Skinner and Willis will be joint Editors of the paper. There are few or no papers which we prize more highly than those, and we have no doubt that the new paper will contain the excellencies of both—in which case it cannot but be valuable.

**CHRISTIAN REPOSITORY.** The Christian Repository passes, at the expiration of the present volume, from the hands of its present editor, Rev. Robert Bartlett, into those of its former editor, Rev. S. C. Loveland.

The Franklin Association of Universalists met in Bernardston, (Mass.) on the third Wednesday in October last, and held an interesting session. One new Society was received into its fellowship.

A Quarterly Association of Universalists assembled in Craftsbury, (Vt.) on the third Wednesday and Thursday of January last, and continued in session two days. There were five discourses delivered on the occasion.

## ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN INTELLIGENCER.

## LETTER NO. VII.

DEAR W.—Some Letters lately published in this paper, said to have been written by an Episcopalian to his friend, describing calvinistic revivals; superadded the necessity of my writing more on the subject. Should you cast your eye on a pamphlet lately published at Troy, N. Y. under the direction of the Presbyterian Church of that city, giving an account of the conduct of two calvinistic, revival preachers, Finney, and Beeman, you could then form an opinion of the principles, and practices in question.

You need not suppose that these men, although they compass sea and land to make proselytes, can ever gain much upon society. We have many learned and pious Ministers, of superior minds and liberal feelings, too wise and too good to give any countenance to such practices. They prize the commands of the Most High too dearly and reverentially to neglect them, and for the sake of a temporary popularity, to preach in their stead, the commandments of men. Imbued with the spirit of the gospel of the Saviour of the world, they "preach peace to those who are afar off and to those which are nigh." Like the good Apostle, they pretend "not to have dominion over our faith but are helpers of our joy." They lead us to the love of that benevolent Being who made us, who is our Father and Friend, who will never leave nor forsake us. They place religion where the Saviour placed it; in love to God and love to man, in visiting the widow and the fatherless in their affliction, in binding up the broken-hearted and comforting the mourner. They direct us to submit our faith to no authority but that of the word of God, and desire us to examine it, and understand it for ourselves; say, that if we have true religion it will "work by love, and purify the heart," and produce a holy and upright life;—that we can break off from our vices and refrain from wrong practices when we please, and that we are not chained to them by depravity or any fatal decree;—that we have no one but ourselves to charge our transgressions upon, and that happiness can dwell, only, in the pure in heart;—that there is one God who created and controls the Universe, that he is wise and just, and good, that his tender mercies are over all his works, that he pities us as a father pities his children, and is ready to pardon our sins as soon as we repent;—that he sent his Son to confirm these truths, to reconcile us to God, to make a people zealous of good works, and to give us by his death & resurrection incontestible evidence of a future existence.

For this, the disciples of the Genevan reformer have united to deprive them of the name of christians, and fulminate from their pulpits and presses every approbrious epithet they can invent to their injury.—exclude them from their pulpits and say to them "stand off, we are more holy than thou." But this haughty conduct cannot long succeed. The principles of our constitution and laws, the genius of a free people and the spirit of christianity are against them. More than half of their own societies are not satisfied with this exclusive, persecuting system. Indeed I know many virtuous and good men who have by some means imbibed the Genevan philosophy that detest the spirit I have described and would gladly see it abandoned.

The principles of liberal and pure christianity are daily gaining ground through our land, and peace, virtue and happiness will follow in their train. For more than

eight centuries the light of truth has been shedding its rays with more and more intense light on the human mind and it cannot be long before bigotry and superstition must be dissipated by its power; then will pure and undefiled religion have its full force and effect on the human mind, and produce love, and joy, and peace, and brotherly kindness, and charity. Good learning and good sense are the best antidote against the fraud of imposters. It would seem, that after having seen the fatal effects of the Salem witchcraft, and the bloody persecutions of bigots in the last centuries, mankind would be more on their guard. They will be so, and the abuse which has been heaped upon the liberal clergy and their friends, will unite the better class of people in their favor. Truth must prevail, and what appears to us evil, will in some way terminate in good. We are all at the disposal of that good Being who "holds the wind in his fist & the waters in the hollow of his hand;" a Being who rules the heavens and the earth—who is able to protect and guard the works of his own hands, who can design nothing but what is good, and whose designs can never be frustrated. To this Being we all ought to submit ourselves without a fear, and endeavor to serve him with a perfect heart and an upright mind, for peace and pleasure and immortal felicity are the blessings he bestows on his children. Under the shadow of his wing we are safe from evil through every change and vicissitude of life, and we may be assured that when we pass through the dark valley of the shadow of death, his rod and his staff will support and protect us. To this Being I commend you, my son;—hoping you will never doubt his benevolence and care towards you, and that it will be your pleasure to live the life he requires of you. Very affectionately, D.

FOR THE CHRISTIAN INTELLIGENCER.

MR. EDITOR;—I send you the following dialogue with this remark by way of introduction: The argument of M. may not appear to you or your readers generally to be conclusive; but to me it seems correct, and I am willing, personally, to assume any responsibilities connected with it. By giving it an insertion you will confer a favor on

UNUS.

## DIALOGUE BETWEEN L. AND M.

L. If I believed as you do, I would not care what I did. If I was persuaded that my salvation was certain, I should have no fears of being lost, let me commit as much sin as I pleased until my dying day.

M. That is, you now have the disposition to commit all manner of wickedness, and the only reason why you do not indulge that disposition is, because you are afraid to do it. Shall I understand you in this manner?

L. Why no, I should prefer you would not. But this I do say, that if all men are certainly to be saved, nothing which they can do can have an effect to endanger their salvation, and wicked men, having this idea, will be likely to give a more unrestrained vent to their sinful propensities.

M. Wicked men generally give vent to their propensities, I find, let them believe what they may. You will as often see vicious persons who believe in a limited salvation as those who think otherwise. But I cannot agree with you as to the idea that the certainty of an event makes it unnecessary for us to labor to obtain it. Suppose you were on your passage from Europe to America, and that it is determined by God that the ship and all on board her shall arrive safely in Boston. Suppose also that you believe this fact—would you, therefore, deem it unnecessary to hoist the sails, to follow the directions of the compass, to avoid the shoals and rocks, &c.

L. But what if we should refuse to regard those things? as long as it was previously certain the ship would safely arrive, those measures might be dispensed with—they would not be necessary.

M. Not so. God who had determined on the safety of your passage, had also determined on the means by which the vessel should be conveyed to Boston, and it was because of the certainty, that those means would be used by the crew, that the other fact was determined by him and believed by you,—viz. that the ship would arrive at her destination. It was certain that the vessel would arrive in Boston, because it was equally certain her crew would do the duty devolving upon them.

L. The point of certainty then comes down to the means. Now if these are certain, they can be no more avoided than the event can be:—why then should we concern ourselves about them? We can neglect them with safety.

M. This is but saying, that if there is a certainty, there is no need of any thing to make it, in the first place, a certainty!—all which is a solecism.

L. But I do say, notwithstanding, that if a thing is certain of accomplishment, he is a fool who warns another concerned in it not to do so and so lest he should thereby endanger that certainty.

M. Then you hold that Paul was a "fool?"

L. No! What do you mean?

M. You recollect that when that Apostle was on his voyage from Caesarea to Italy, he predicted that the vessel he was in should be shipwrecked, and that at the same time he informed his fellow-passengers that "there shall be no loss of any man's life among you,"—that "there shall not a hair fall from the head of any of you." Here was a certainty. Paul knew, and wished the crew to believe, that every per-

son in the ship should be saved. And yet it seems there were some men, reasoning perhaps as you do in this case, who thought the vessel, since it was certain they would not lose their lives nor a hair of their heads, and were upon the point of taking to the soldiers,—"Except ye abide in the ship, ye cannot be saved." Now, I ask you, if Paul knew as he certainly did, that all the people in the ship would be saved,—why did he warn those persons not to leave the vessel? Why did he not say to them,—"As a hair shall not fall from your head, as you shall certainly be saved,—do as you please,—get into the boat, or jump into the water, or tie a millstone around your necks, it will all be without danger, since it is certain you shall be saved?"

L. Really this is new to me, and I now see I have condemned a course of procedure which was followed even by Paul himself. It does seem to me, that there is no more inconsistency in saying, that though our salvation is certain yet it is not safe to neglect the means of obtaining it, than it was for Paul to inform the Centurion that all the ships crew should certainly be saved, and yet assure them that "except they abode in the ship they cannot be saved." I find that before I condemn you, I must condemn the Apostle.

M. Well, I believe it is certain all men will be saved, and yet I think it absolutely necessary that men regard the means of salvation without which they cannot be saved. I believe in the certainty of their salvation, because I believe it is equally certain they will comply with the means of salvation; and therefore instead of saying, you may live as you list, you shall be saved notwithstanding all your wicked works, I rather say you cannot be saved without faith and repentance but will be by them. The certainty of an event does not do away the necessity of an attention to those means by which it is produced. Because it may be certain that you will live ten years from this time, it does not therefore follow that it is unnecessary for you to eat and drink, or attend to any of the other means of preservation. Suppose you believe that you shall live ten years more,—and in so doing believe the truth—could I persuade you to leave off taking food, or to throw yourself into the sea with a millstone round your neck? Nor does it follow that I, because I believe I shall certainly be saved,—and in so doing believe the truth,—should therefore be any less disposed to obey God or regard the means of salvation? At least, if it is dangerous for me, as a Universalist, to believe my salvation is certain, it is equally dangerous that a Calvinist or Arminian should believe that he shall be saved; and if you will not allow a man to believe he shall be saved, because such a belief gives encouragement to sin, you take away one of the richest blessings given in the revelation of mercy.

FOR THE CHRISTIAN INTELLIGENCER.

## SCRIPTURE EXPLAINED.

I communicate the following expositions of scripture for two reasons: 1st, that, if correct, they may be communicated to the readers of the Intelligencer, and thus add a mite to the diffusion of correct knowledge of scripture; and 2d, that, if the writers are not correct in the explanations of the original, it may elicit a correction of the error; and so come to the same conclusion.

The first is transcribed from the Vermont Chronicle. The second, from a volume of sermons by Rev. Joseph S. Buckminster, late of Boston.

Yours, &amp;c. B. F. W.

"1. Exodus, xxxiv. 21. Six days thou shalt work, but on the seventh day thou shalt rest: in earing-time and in harvest thou shalt rest."

It is probable many readers may consider earing-time in this passage, as referring to the time when the corn begins to appear in the ear. Lest any readers of their bible should be misled by such an interpretation, they may be informed, that earing is an old English word for plowing; and that the original Hebrew word, *chavash*, here used, is in other passages, rendered to plow. "The plowers plowed upon my back." Ps. cxxix. 3. "This will help us to understand 1 Sam. viii. 12. 'He will set them to ear his ground, and to reap his harvest.' See also Gen. xlv. 6. Deut. xxi. 4. Is. xxx. 24. These remarks may help to rectify a mistake in Bailey's Dictionary, sixth edition, in which earing-time is explained to be harvest; notwithstanding he says, just before, very rightly, that to ear or are (from the Latin *arare*) signifies to till or plow the ground. Summellus and Junius translate earing-time, by, in ipsa aratione, plowing-time."

"2. 2 Peter, i. 5-7. 'Add to your faith, virtue; to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity.'"

As this text now stands, [in the English version,] where the apostle exhorts his converts to add to their faith, virtue, and to virtue, temperance and patience, it would seem to be a looseness of expression, which we should not expect, because our definitions of virtue include the subsequent qualities of temperance and patience. In the same general English word, too, are included brotherly kindness and charity; and these two last qualities, also, are generally supposed to be the same—



But there is not this want of discrimination in the original. The word rendered virtue, here, actually means, courage or fortitude; temperance, here, is properly, self-command; and brotherly kindness, as distinguished from charity, means, here, the peculiar affection of the converts to their christian brethren, in distinction from universal love, the perfection of all social virtue.

The apostle, then, addressing his converts, as believers in the gospel, exhorts them to take the most earnest care to add to their faith, or to their simple belief of the gospel, which, alone, was unprofitable, courage—a quality very necessary in those days, when an open profession of christianity was a dangerous, but an indispensable duty—and to their courage, knowledge—for, at that time, the miracles of the apostles might produce a sudden and irresistible conviction of the divine original of the gospel in many, who had never heard of it before, and who, therefore, had very little knowledge of its doctrines and duties—and to knowledge, self-command, or an habitual control of the affections, passions and appetites; and to patience, godliness or piety; and to piety, brotherly kindness, or love of their christian brethren; and to love of the brethren, charity, or love to all men, the ultimate point, the perfection of all moral excellence. This view of the several qualities is, with some slight variations, given by most commentators.

### THE CHRONICLE.

"AND CATCH THE MANNERS LIVING AS THEY RISE."  
GARDINER, FRIDAY, MARCH 21, 1828.

The annual meeting for the choice of town officers, &c. was held in this town on Monday last.

GEORGE EVANS was chosen Moderator.  
SETH GAY, Town Clerk.

JACOB DAVIS, Selectmen, Overseers  
ABRAHAM HASKELL, of the Poor,  
PETER ADAMS, and Assessors.

EDWARD SWAN, Town Treasurer  
Silas Holman, Ebenezer F. Deane,  
Joseph B. Walton, School Committee.

Silas Holman, J. B. Walton, Sylvanus Thomas, Health Committee.  
John Stone, John O. Craig, Parker Sheldon, James Conner, Edward Swan, Sanford Kingsbery, Arthur Plumer, Ebenezer Moore, Firewards.

GEORGE EVANS, Town Agent.  
Ezekiel Waterhouse, Arthur Plumer, Constables.  
Abraham Bachelier, \$1800 was voted for the support of the poor, town expenses, building bridges, &c.  
\$1200 for schools, and \$2300 for repair of highways.

A Committee was appointed "to inquire into the expediency of providing a House of Correction—and to devise a better mode of repairing highways than the present," to report to the adjourned meeting which is to take place April 7th. The subjects under the consideration of this committee are of great importance, and we hope they will be properly deliberated and discussed at that meeting—as well as by the committee.

Congress has now been in session more than three months, at an expense to the nation of between 2 and 3 thousand dollars per day, and as yet no important law has been passed. Truly our public servants serve themselves most. And yet they talk, and talk week after week in favor of retrenchment in our public expenditures!

A GOOD EXAMPLE. We understand that a vote was passed at the annual town meeting in Augusta on Monday last, instructing the Selectmen not to furnish any store-keeper, or other person (excepting Inn-keepers) with a license to retail spirituous liquors. This is indeed a laudable and praise-worthy instruction, and if the example could be followed in every town in the State, we trust it would not be long before these schools for dissipation—those odious nuisances—grogs—would disappear.

ELECTION IN NEW-HAMPSHIRE. It appears by the return of votes given in on the 11th inst. for Governor, &c. in New-Hampshire, that HON. JOHN BELL, the Administration candidate is elected Governor over the present incumbent—Gov. Pierce. As far as returns have reached us, Bell has 20,153, and Pierce 16,800. About every Senator and Counsellor, nominated on the Adams's ticket, have also been elected. Of the Representatives chosen it is said 105 are Adams's men, and 57 opposition. The Editors of the three papers printed in Concord were candidates for the Legislature—Hon. Isaac Hill—editor of the Patriot (Jackson) for the Senate—Jacob B. Moore, Esq.—editor of the Journal (Adams) for the House, and George Kent, Esq. editor of the Statesman (Adams) also for the House. The two latter were elected.—The former was superseded by Judge Burleigh, an administration man. Some are pleased and some displeased with the result of these elections, because it seems strongly

to indicate that the vote of New-Hampshire will be given to Mr. Adams for President at the election in November next.

This is the first gubernatorial election that has been seriously contested in N. England for a number of years.

A Convention consisting of the members of the Massachusetts Legislature have nominated Levi Lincoln and Thos. L. Winthrop, the present Governor and Lieut. Gov. for reelection. The Boston Statesman has nominated Marcus Morton for Gov. and Nathan Willis for Lieut. Gov.

The anti-masons have nominated Solomon Southwick, editor of an anti-masonic paper in Albany, as a candidate for Governor of New-York—vice Gov. CLINTON deceased! The excitement in N. Y. relative to the abduction of Morgan still continues unabated. If Morgan should happen to come to life or emerge from his concealment just at this time, no doubt he would take the place of Southwick as candidate for Governor.

ARSENAL. A bill has passed the U. S. Senate making an appropriation of \$30,000 in addition to \$15,000 appropriated last year, for the erection of an Arsenal, the building of which is already commenced, in Augusta, in this county.

The celebrated William Cobbet—better known as Peter Porcupine,—has written a letter to the King of England offering himself as Prime Minister of that Empire. He says he is the only person who can save the Kingdom.

The *Masonic Mirror*, with two thousand subscribers, has been discontinued—at least for the present,—because they do not pay their subscriptions.

We are happy to receive the 1st and 2nd Nos. of the LIBERALIST and WILMINGTON RECORDER—enlarged to the size of our paper. It is published weekly and edited by Rev. J. Frieze. Terms of subscription \$3 per year in advance.

It is said that Mr. Anderson, Member of Congress from Cumberland County, has delivered a very able speech on the Tariff question. A letter published in the Argus says that the Speaker pronounced it the ablest he has heard in Congress for six years. We rejoice to learn that our Maine delegation is coming into notice. But it is very much to say that Mr. Anderson's speech was the ablest that has been delivered in Congress for six years. Within that time a Clay, a Webster, a P. P. Barbour, a Sargeant, a McLean and others have delivered speeches;—we doubt whether Mr. A. has thrown them all into the shade.

APPOINTMENTS. The late Gov. King has been appointed by the Governor and Council, Commissioner of public buildings. The state house will be built under his supervision. Gen. Irish has been re-appointed Land Agent;—Dr. Rose, Warden of the State's Prison. The military board consists of Gov. King, Gen. John Chandler and Gen. Fessenden.

JOHN BAKER. It will be seen by the Message of the President inserted in our paper of last week, that he (Mr. Adams) has made a formal and imperative demand on the British Authorities of N. Brunswick, through Mr. Vaughan, the English Minister, for the release of John Baker. The Provincial Government no doubt will comply with the demand;—they will not dare to resist the orders of the organ of the Crown in this country—viz. the British Minister. There need, we presume, be no apprehensions of any farther violation done to our citizens near the N. E. Boundary. The Provincial Authorities probably hoped and expected that there would be a serious disagreement between Maine and the General Government as to this subject, and were no doubt ready to take advantage of it; but in this it seems they were deceived. They will not as yet obtain strength from a disunion here.

A bill to open a military road in Maine has been reported by the proper committee to Congress.

Gen. Chandler has moved in the Senate, to abolish the office of Maj. Gen. made vacant by the demise of Gen. Brown.

We would say to our friend of the *Castine American*, that if he thinks the practice of newspapers describing the "adroitness of rogues in terms bordering upon the commendatory," is calculated to have a tendency "favorable to a healthy state of public morals,"—or to use his own words,—if he believes that "the good derived from such publications counterbalances the evil,"—we have no disposition to deny him the right of thinking so. Our opinion, however, is different. The press, we think, ought to warn society of the depredations of knaves; but in doing this, it ought not to countenance their criminality or endeavor to "raise the laugh in their favor." This is what we meant in the article to which he alludes.

The writer of an article published in the last Kennebec Journal upon the subject of the Tariff, makes the following remarks, which we believe are entitled to consideration.

"There is another consideration, which, although last, I think not the least, to be taken notice of upon this subject. I mean modern education. Much time is spent in dissecting verbs, and adverbs, and learning to smatter a dialect of France; we talk much about gasses, caloric, carbon and acids; we paint very pretty birds on paper and spangle a piece of muslin very fantastically. This may be well; but to know how to take some good wool and make an elegant shawl, an elegant piece of cassimere, or a substantial and handsome piece of silk cloth, and apply permanent and fashionable colors to them, I think would be better. Augustus Caesar, never appeared in public except in a dress made by his wife and daughter."

The editors of the Kennebec Journal threaten to abandon the cause of Adams and come out for Jackson if their subscribers do not furnish them with the money due for their papers. They state it as a "remarkable fact"—not very remarkable among printers, we believe,—that few or no persons call upon them in the way of business but those who have demands against them! No doubt there are too many persons who will support any side where there is a prospect of getting the most money, but the editors of the Journal are not of the number.

We should, undoubtedly, get more money than we now obtain, by coming out on the orthodox side (if we could bring our consciences down to that point).—not indeed that orthodox subscribers are any more prompt in paying for their papers, than Universalists are,—we know they are not,—we never yet have had to send an Agent out, as the Mirror does, to coax and drive people to subscribe for the paper, offering to take gridirons in pay therefor;—but let us once be magisterially seated in the orthodox chair, and we could say to one—

Go and get up a society in B———, to subscribe for our Tracts;—to another, Go, organize ten female rag societies to enable us to pay the paper-maker;—to a third, Go and persuade the people in S——— to form into a missionary society (we will keep the treasury);—to a fourth, Go and create cent societies and mite societies; to the Legislature, Give us an act of incorporation with power to collect from the sick and dying a fifty thousand dollar fund, exempt from taxation;—and to all, come and bring us the rags and cash. Oh! how swimmingly rich we should shortly be! And then if any lawless wights should dare to suspect the purity of our intentions or the disinterestedness of our benevolence,—why, we could turn up our honorable noses at them and call them heretics, enemies to religion, &c.

CONGRESS. One of the most important bills which has passed the House of Representatives at this season, is the bill making appropriations for Internal Improvement. It is the first bill which has passed through the House under that title, as far as we are informed, since the commencement of the Government. The opponents of a system of Internal Improvements made a determined effort to strike out, and then to restrict, the clause appropriating money for surveys, but the effort was defeated. The vote was so decisive of the sense of the House, as to obtain from Mr. McDuffie the pointed remark, in effect—that there were not more than 60 members in the House who had any doubt that Congress possesses the power to appropriate money for that object, and unless the eloquence of the other party had made converts of a sufficient number to turn that majority, it was unnecessary to take up the time of the House in answering their objections. He avowed that he had taken the responsibility of christening the bill, as it stood before the House, because he was desirous of calling things by their right names. After this explicit declaration, the House passed the bill, and by a large majority refused to change the title.

The House have thus unequivocally expressed their opinion, for five successive sessions, that it is both constitutional and expedient for Congress to appropriate money for Internal Improvements. Notwithstanding the many individual declarations on the floor that Congress in their legislation ought to disregard precedents, there must be some time when principles are to be considered as settled. As regards the question of Internal Improvements, that time seems now to have arrived, and further opposition to that policy can only be looked upon as fruitless.

Nat. Jour.

TEMPERANCE. The Portland Gazette passes very high encomiums on an address of Rev. Dr. Nichols of that town, delivered on the 22 ult. before the "Society of young men for the Promotion of Temperance." It is matter of gratulation that such a society exists in Portland, and it is hoped that so good an example may be followed in other places. It is idle to say we cannot prevent people from drinking to excess. We can do it, in a great measure, if we only go the right way to work. It cannot be done by prohibitory laws—not by taxing retailers, or their liquors. It must be done by Public Opinion by the good sense of the community, united in action, and arrayed in stern severity against the habitual use of strong drink. Those who have indulged in such a habit to an advanced period of life, without excess, may perhaps be excused in continuing it; but let no young man contract a habit so dangerous. He who deliberately and by degrees conquers his natural aversion to a rank and filthy weed, for no earthly purpose but the enviable satisfaction of squirting his tobacco spittle in every direction, is welcome to do so; he does not seriously disturb the peace of society, nor carry misery and haggard want into his own family by doing so; he may be prompted to this by a love of semi-barbarous distinction; he may admire the Kentucky fine gentleman as described by Mr. Randolph, who marches into the drawing room with two dirks, two pair of pistols, and a chew of tobacco in each cheek; but who would emulate the drunkard, with his purple nose, bloodshot eyes, and fetid breath? Who would pour a poisonous liquid down his throat for the purpose of making himself a savage at home, and a nuisance abroad?

Societies may do something to arrest the

mighty evil; much can be done from the Pulpit; but the PRESS can do still more. Let its energies then be put forth—let the odious vice be held up and exposed in all its hideous deformity. Ken. Jour.

ARISTOCRACY. We frequently hear of aristocrats in this country, and such there are undoubtedly, but they are quite as likely to be found among those who make loud professions of republicanism, as any others.—They will never act together as a party, separate from others, because they would place themselves in a lean minority by doing so. No—they must assume popular professions, to accomplish their objects. Every man is an aristocrat, more or less, who obtains wealth or power. We have no privileged orders, and therefore power must be gained as it can be gained.

The aristocracy of wealth has sometimes given us unpleasant forebodings as to the future welfare of the republic; but these apprehensions have been very much allayed by perceiving that when individuals or families become wealthy, and proud and haughty in consequence, they become unpopular; and more than that, the great wealth which one enterprising or lucky individual may amass, is generally divided and scattered among his heirs, there being no law of primogeniture to hold great estates together, as in England.

The nearest approach to aristocracy which exists in this country is made by party leaders. By assuming popular names, and declaiming vehemently against real or fictitious opposition to the principles they profess to defend, they contrive to manage all political matters in their own way, and keep their party in strict subjection to their discipline.—Whatever they wish to have done, they have only to declare it the 'will of the party' should be done, and he who dissents is accused of 'trying to weaken or destroy the party,' and is called all manner of hard names. These leaders monopolize all patronage, & are looked up to by the young aspirants for office, who regard them as the only dispensers of official favors. Herein consists the most formidable aristocracy that we know of in this country.—Jb.

### STATE OF NEW-HAMPSHIRE.

#### A PROCLAMATION.

To dedicate in the Spring of each revolving year, a day of fasting and prayer, is a custom worthy of the principles of our pious ancestors, and one which cannot be too strictly observed by their descendants.—

I, therefore, with the advice and consent of the council, appoint THURSDAY, the third day of April next, as a day of public FASTING and PRAYER throughout this State; and the people of every denomination are requested to suspend, on that day, their usual worldly avocations, and to assemble at their respective places of public worship; there, with a deep sense of our entire dependence upon God for every blessing, with grateful and devout hearts to acknowledge his beneficence in times past, and humbly implore a continuance of his countless blessings.

Given at Hillsborough, this first day of March, in the year of our Lord, one thousand eight hundred and twenty-eight, and of the Independence of the U. States, the fifty-second.

BENJAMIN PIERCE.

BY THE GOVERNOR,  
WITH ADVICE OF THE COUNCIL.  
RICHARD BARTLETT, Secretary of State.

A child aged two years was drowned in New-York, and might have been saved, but for the ignorance of a boatman, who saw it and thought he had no right to touch it till he had called a coroner.

About four feet of snow fell at Quebec on the 3d inst. and about 13 inches fell in Boston on Saturday, the 15th inst.

MASSACHUSETTS. The Legislature of Massachusetts adjourned on Thursday last, after a session of seventy-two days. The session has been unusually long and busy. One hundred and fourteen acts were passed and received the signature of the Governor.

The latest European accounts have been furnished during the week by arrivals at this port from France and England. The latest paper we have received is the *New Times*, of London, of the 6th Feb. Paris dates are to the 8th.

We have published such articles as seem to be most authentic in relation to the changes of the British Cabinet—the combined relations of the Turks, Greeks and Allied Powers of Great Britain, France and Russia—and the proceedings of the English and French Parliaments.

A Tory Ministry had been organized in England, a list of which was announced in the London Courier of Jan. 28.

Parliament assembled on the 29th, when the Lord Chancellor communicated a speech from the throne. His Majesty begins with an allusion to the present state of peace, and expresses his wish for its continuance. He notices the recent events in the Mediterranean, and speaks of the affair of Navarin as a "collision wholly unexpected."—Laments that this conflict should have occurred with the naval force of an ancient ally, but hopes it may not be followed by further hostilities, and will not impede that amicable adjustment of the existing differences between the Porte and the Greeks, to which it is so manifestly their common interest to accede." He farther states that his efforts will continue to be directed to "the maintenance of the repose of Europe, upon the basis on which it has rested since the last general treaty of peace." His intention to withdraw the troops from Portugal is communicated, with information of the conclusion of treaties of amity and commerce with Brazil and Mexico. The revenue is stated not to have disappointed the expectations entertained at the commencement of the year, and considerable increase has taken place in the export of the principal articles of manufacture.

In the House of Lords after the reading of the speech, the Duke of Wellington took occasion to disclaim all intention of censuring Admiral Codrington, but lamented that the battle of Navarin had been fought. Earl Grey considered the affair "an untoward circumstance; nay more, a most unfortunate calamity." The Marquis of Lansdowne declared that there was no act of Admiral Codrington he felt more strongly called on to defend than his conduct at Navarin; he was

satisfied that the Admiral was not only above censure, but entitled to the approbation of his country. Lord Goderich expressed the like opinions.—*Bost. Eve. Gaz.*

The Kennebec is now clear of ice up to this village.

### NOTICE.

Those gentlemen, in Gardiner, who wish to become members of the "Temperance Society," can do so by calling on Michael Woodward, Secretary of the Society, and signing the constitution.

### TO CORRESPONDENTS.

At length our friend T. G. F. has redeemed his promise. We thank him for his communications and hope he will continue in "well doing." His first "Epitome" shall appear in our next.

"L. N." is received and shall receive due attention.

We have received the manuscript Address of Rev. Silas Stearns, also a communication from Br. Sampson. We shall give them a place as soon as possible.

### MARRIED.

At Clover Hill, Maryland, Mr. Melville B. Cox of Hallowell, to Miss Ellen Cromwell. In this town Mr. A. T. Perkins, to Miss Sarah P.

In Bowdoinham, Mr. Ebenezer Martin to Miss Sarah D. Gibson. In Boston, by Rev. Paul Dean, Mr. Henry Homer, to Miss Susan W. Dupee.

In Alexandria, B. F. Russell Esq. of the U. S. Army, to Miss Cornelia, daughter of Col. Francis Peyton, of that city.

### DIED.

In this town, John Palmer, aged 13. In Hallowell, on Sunday morning last, Hon. ARIEL MANN, M. D. aged 50.

The death of this justly celebrated and truly useful individual has occasioned a loss to society and to the medical profession in this state which we cannot expect soon to see repaired. For a number of years past his health had been infirm and his life was preserved only through the instrumentality of a most rigid regimen, which he adopted and to which he constantly conformed. At the time of his decease, he was President of the Maine Medical Society, and it is no more than what is due in justice to his memory to say, that he was considered as deservedly at the head of the Medical profession in Maine. He had also discharged, for five or six years past, the duties of his office as Judge of Probate for Kennebec County, to very general satisfaction.

In New-Haven, a child of L. Clark—death occasioned by falling into a kettle of boiling water.

In Goshen, Imogene Collins, aged 4 years,—by overturning a pot of hot coffee upon a stove.

### M. B. F. O. F.

AT Masonic Hall, on Wednesday evening, Mar. 29, at half past 6 o'clock.

QUESTION FOR DISCUSSION.  
Ought the laws of imprisonment for debt to be abolished?

J. D. ROBINSON, Scribe.

March 21.

### FOR BOSTON.

The regular Packet Schooner, DEBENTURE, Capt. Waitt, having good accommodations, will sail for Boston as soon as the river is sufficiently clear of ice. For freight or passage, apply to E. G. BYRAM & Co., W. R. GAY or MASTER on board.

NOTICE. The undersigned Overseers of the Poor of the town of Gardiner, will receive sealed proposals for the maintenance of the Poor of said town the ensuing year, at or before 12 o'clock, M. of the seventh day of April next.

JACOB DAVIS,  
A. HASKELL,  
P. ADAMS.

Gardiner, March 19, 1828.

12

To-morrow,  
THE CUMBERLAND AND OXFORD  
CANAL LOTTERY,  
CLASS 22,  
WILL BE DRAWN, IN FORTLAND.

1 Prize of	\$1000
1 "	900
1 "	900
1 "	800
1 "	800
5 "	100
10 "	50
25 "	20
30 "	15
50 "	8
1500 "	3

( $\frac{1}{2}$ ) Tickets, \$3; Halves, \$1 50; Quarters, 75 cts.

Persons wishing to obtain either of the prizes presented in the scheme above, may do well to call at

P. SHELDON'S  
LOTTERY-OFFICE, GARDINER.  
Gardiner, March 21.

HAY. For sale, 3 or 4 tons first quality HAY. Inquire of P. SHELDON.  
Gardiner, March 12.

NOTICE is hereby given to all persons having accounts with the Subscriber, that those who have demands against him are requested to call and receive their pay, and that all indebted to him on book accounts, are desired to make payment on their part. He wishes to have all his accounts up to the 6th February speedily settled, either by note or payment of the demands. For the convenience of those residing in towns north and west of Augusta, he has left his accounts with R. Belcher, Esq. of Winthrop, to whom payments may be made (if more convenient to them than to settle personally with the subscriber) without expense, if made within a reasonable time. Those however, whose accounts are of more than four years standing cannot reasonably expect much farther indulgence. He deems it his duty which he owes to himself and to his family to have all his accounts settled as soon as may be, and he therefore wishes it to be distinctly understood that he is now determined to enforce payment, if not otherwise rendered, in a legal manner. No persons, however, will be put to cost before their accounts have been due one year.

ISSACHAR SNELL.  
Augusta, March 13, 1828.



## POETRY.

## THE MEMORY OF THE DEAD.

BY MRS. REMANS.

Forget them not!—tho' now their name  
Be but a mournful sound,  
Tho' by the heart its utterance claim  
A stillness round.

Tho' for their sake this earth no more  
As it hath been may be,  
And shadows never marked before,  
Brood o'er each tree;

And though their image dim the sky,  
Yet, yet forget me not!  
Nor, where their love and life went by,  
Forsake the spot!

They have a breathing influence there,  
A charm not elsewhere found;  
Sad—yet it sanctifies the air,  
The stream—the ground.

Then, tho' the wind an altered tone  
Through the young foliage bear,  
Tho' every flower, of something gone,  
A time may wear;

Oh! fly it not!—no fruitless grief  
Thus in their presence felt,  
A record links to every leaf  
There where they dwell.

Still trace the path which knew their tread,  
Still tend their garden bower,  
And call them back the holy dead,  
To each lone hour!

The holy dead!—oh! bless we are,  
That we may name them so,  
And to their spirits look afar,  
Through all our wo?

Blest, that the things they loved on earth,  
As relics we may hold,  
Which wake sweet thoughts of parted worth,  
By springs untold?

Blest that a deep and chastening power  
Thus o'er our souls is given,  
If but to bird, or song, or flower,  
Yet all for Heaven!

## EVENING CLOUD.

A cloud lay cradled near the setting sun;  
A gleam of crimson tinged its braided snow,  
Long had I watched the glory moving on,  
O'er the still radiance of the lake below.

Tranquil its spirit seemed and floated slow,  
Even in its very motion there was rest,  
While every breath of eve that chanced to blow,  
Wafted the traveller to the beauteous west.

Emblem, methought, of the departed soul,  
To whose white robe the gleam of bliss is given,  
And by the breath of mercy made to roll  
Right onward to the golden gates of heaven;  
There to the eye of faith its peaceful lies  
And tells to man his glorious destiny.

## RELIGIOUS INTELLIGENCE.

[From the Reformer.]

## AMERICAN SUNDAY SCHOOL UNION.

A powerful re-action has at length taken place, among the people of this state, [Pennsylvania] against the priestly schemes of the day, and to counteract it, all the craft and policy, of which the priesthood are capable, will no doubt be put in immediate requisition. The people, through their representatives, in the first onset made against the designs of an aspiring priesthood, have been completely successful, and there is much cause for congratulation and thankfulness at the unexpected event. The following are a few of the particulars:—

The American Sunday School Union, whose palace and monopolizing establishment for making and sending forth books is located in this city, [Philadelphia] by numerous petitions applied to the Legislature for an act of incorporation or chartered privileges. The people beginning to see through the designs of a body of priests connected with this establishment, came forth in numerous remonstrances against granting the petition, and a very warm and animated debate took place in the Senate, in the course of which, "Dr." Ely's church and state sentiments, as set forth in his 4th of July sermon, were brought into full view by some of our most able Senators, with suitable remarks and admonitions. The result was that after all the art and labor of "Dr." Ely's men, only nine senators could be found to give their votes in favor of granting the petition, while twenty-one were against it. This is a most favorable beginning, and if the people will keep their eyes open to the schemes of an aspiring priesthood, and act with firmness and decision, this country may perhaps yet be saved from the chains and fetters intended to bind and enslave the bodies and consciences of its inhabitants.

[From the same.]

[The following handbill, or circular, was received a few days since through the medium of the Post-Office.]

SUNDAY SCHOOL UNION,  
OR UNION OF CHURCH AND STATE.

Fellow Citizens—The committee of the American Sunday School Union, have now before the Legislature of Pennsylvania, a petition praying for an incorporation of their society. By a perusal of the following extracts, copied from their own publications, you can at once perceive the danger that will arise from an incorporation, and ought immediately to remonstrate against it. If this society should be incorporated, the period is not far distant, when a more open and daring attempt will be made to obtain greater power, at which time it will be too late to prevent their success.

## EXTRACTS.

"Your Board have felt desirous therefore, not only of furnishing their own schools with suitable books, but of introducing such books into schools of a different description, and of rendering them so abundant as to force out of circulation those which tend to mislead the mind."—  
"They have not been backward therefore to assume the high responsibility of revising and altering the books they have published, wherever alterations seemed necessary."—*Sunday School Union, 2d Report, p. v.*

"While the committee feel the immense responsibility which they assume, in becoming Dictators to the Consciences of thousands of immortal beings, on the great and all important subject, of the welfare of their souls; while they dread the consequences of uttering forgeries, or giving them sanction to misrepresentations of the glorious truth of the gospel, they are not backward to become the responsible arbiters in these high points, rather than tamely issue sentiments which in their consciences they believe to be false or inconsistent with the purity of divine truth, in preparing works for the press, the utmost liberty is used with regard to whatever is republished by them."—*Catalogue A. S. S. U. 1826.*

"These institutions may terminate in an organized system of mutual co-operation between ministers and private christians, so that every church shall be a disciplined army, where every one knows his place, and where every one has a place and a duty in the grand onset against sin."

"In ten years, or certainly in twenty, the political power of our country would be in the hands of men whose characters have been formed under the influence of Sabbath Schools."—p. 93, Appendix to 2d An. Rep. S. S. U. 1826.

"The Annual report of the managers was then read by the Rev. Dr. Ely, of the third Presbyterian church, by whom it was written."—Page xvii. Report of 1827.

Extracts from a Sermon delivered by the Rev. Dr. Ely, July 4, 1827. See Reformer, vol. viii. p. 135.

"In other words our presidents, secretaries of the Government, senators, and other representatives in Congress, governors of states, judges, state legislators, justices of the peace, and city magistrates, are just as much bound as any other persons in the United States, to be orthodox in their faith."

"I propose, fellow citizens, a new sort of union, or, if you please, a Christian party in Politics, which I am exceedingly desirous all good men in our country should join."

"The Presbyterians alone could bring half a million of electors into the field."

"The electors of these five classes of true Christians, could govern every public election in our country."

"I am free to avow, that other things being equal, I would prefer for my chief magistrate, and judge, and ruler, a sound Presbyterian."

Citizens of this free country!—What say you to these things? Will you still refuse to believe that an effort is making to establish an Ecclesiastical tyranny over you, and to deprive you of the dear bought liberties left by your patriotic sires. Depend upon it, the alarm is not a false one. The cry of war is already sounded by the enemies of our political and religious freedom. An attempt is making to bring this country under the yoke of an ecclesiastical domination, and will you look silently on, call the authors of it pious men, and suffer them to carry on their work under the specious cloak of pretended zeal for God and holiness?

[We should credit this last paragraph to the authors of the Pennsylvania handbill were it not that it is taken verbatim et literatim from an editorial article written by us and published in this paper some six months ago. We not unfrequently see original articles in other papers which first came from our pen.—Ed. Int. & Chron.]

[From the same.]  
Interesting intelligence from the Baptists in Illinois.

We have received a copy of the printed minutes of the "Illinois United Baptist Association," embracing churches in nine of the counties of that state, by which it will be seen that the Kehukee Association of Baptists in North Carolina are not alone in their opposition to the missionary and money begging schemes of the day. We rejoice to find, that there are a few among the Baptists who have not bowed the knee to Baal in these evil and degenerate times of attempting to advance the interest of Christ's kingdom by the aid of money. The money wasted in this worse than useless attempt, is nothing in comparison to the dishonour which these money begging plans and devices have brought on the religion of Jesus Christ, and the pride and vanity they have introduced among professors, by making innumerable Presidents, Vice-Presidents, Secretaries, Managers, &c. in the innumerable societies which have been got up to collect money for what is impiously called the "Lord's treasury"—as if the Lord had a deposit for money, and the advancement of his kingdom depended upon the quantity of bank bills, gold and silver put within its coffers.

The following is an extract from the Minutes of the Illinois United Baptist Association before alluded to:—

"Resolved unanimously, by this Association, that we view the general conduct and proceedings, in this country, of those preachers patronized by the Baptist Board of Foreign Missions, to have been distressing to the brethren, and prejudicial to the cause of Christ, amongst the Baptist churches in this union."

"Resolved, further, That no preacher who has been or shall be patronized by the Baptist Board of Foreign Missions, shall hereafter have a seat in this Association, unless he shall have withdrawn from their patronage or service."

We find, moreover, the following remarks in the Circular Letter of this Association, addressed to the churches which they represented:—

"It is unnecessary to be in the continual habit of secret prayer, that God would keep you from the various lusts and temptations that are daily presented to the mind. Paul says that the mystery of iniquity began to work in his days. If the judgment of many should be right, that the Church of Rome being blended with monarchical government, should be the seat of Anti-Christ, and was the Beast rising out of the sea, claiming legal power, we have just reason to fear the Beast hath risen out of the earth also, and that the faith and patience of the saints will be tried a considerable time to come. He had two horns like a lamb, and he spake as a dragon, (Rev. xiii. 2,) claiming no legal power of his own. Likely Europe and America are the powers that sustain him. If we look at the fruits of the pretended reformation under Luther and Calvin, the multiplicity of societies that hath risen, each striving to be greatest, their zeal breaking over all bounds, hath established the missionary plan, and calls this a day of wonders, striving for power, and money to send the gospel to heathen nations. Thus our nation suffers a vast loss of money, we fear, only to support a false zeal. Thus Zion is astonished at their unbounded cravings; wherefore, pray daily to be delivered from such imposition, and that God's kingdom on earth may prosper in his own way. Money and theological learning seems to be the pride, we fear, of too many of the preachers of our day. May the Lord preserve you blameless to the day of his coming. Amen."

The reformed Baptist Association of North Carolina, composed of 38 churches, have solemnly resolved that Missionary Societies, Tract Societies Bible Societies, and Theological Seminaries, are entirely inconsistent with religion—and that they will steadily oppose them as they will all schemes for begging money for their support. This resolution has been adopted after a full and separate deliberation on the subject by each of these 38 churches. They have also published a very able Circular on the subject.—[Western Tiller.]

## MISCELLANEOUS.

## EFFECTS OF LIBERTY.

In the dark ages which followed the downfall of the Roman Empire, several republics were founded in the northern parts of Italy; and while ignorance and barbarism prevailed in other European countries, these states under the influence of free institutions, became rich and powerful, and enjoyed the comforts and ornaments of life. "Their ships covered every sea; their factories rose on every shore; their money changers set their tables in every city; and manufactories flourished. We doubt whether any country of Europe, our own perhaps excepted, have at the present time reached so high a point of wealth and civilization as some parts of Italy had attained 400 years ago." The revenue of the republic of Florence was greater 500 years ago, than that which the Grand Duke of Tuscany (in whose dominions Florence is situated) now derives from a territory of much greater extent. The manufacture of wool alone employed 200 factories and 30,000 workmen in that republic; and the cloth annually produced sold for a sum equal to eleven million dollars of our money. Eighty banking houses conducted the commercial operations, not of Florence only, but of all Europe. Two banking houses advanced to Edward III. of England, a sum in silver equivalent to \$3,300,000, when the value of silver was quadruple what it now is. The city and environs contained 170,000 inhabitants; 10,000 children were taught to read in the various schools; 1200 studied arithmetic; and 600 received a learned education.—The progress of literature and the arts was proportioned to that of the public prosperity.

All the seven vials of the Apocalypse have since been poured out on those pleasant countries. Their political institutions have been swept away; their wealth has departed; literature and the arts have declined; the people are trampled on by foreign tyrants, and their minds are ensnared by superstition; eloquence is gagged and reason hoodwinked.

Tommy Buck was brought up to take care of seventeen cows, belonging to his father; to drive a four ox team, with Tib, the old mare, at the end of it; cut wood in the winter, and raise grain in the summer. But alas, at the perilous age of sixteen, a dancing master came into the village, and Tommy, by dint of persuading, persuaded his honest old father to permit him to subscribe, and instead of chanting obsolete psalm tunes in the chimney corner, upon a winter's evening, pumps, ruffles, and a fiddle "reigned in their stead." In lieu of the flail, pigeon wings, and "right and left," were heard upon the barn floor, and the oxen and Tib, and the cows, were often left to "chew the cud" of superfluous loneliness. Tommy's ideas were raised, and his wits outright descended from his head to his heels, leaving his upper story, to let Straightway a ball was had, and Tommy clipped the shell of fashionable, and wore gloves, and fell in love. True he was rather awkward in mannerism at first, but then, he sported a smart toe, and acquired ease and impudence—and evidently, by activity, and toe and heel exertion, caper-

ed into the good graces of Molly Reed, who could weave sixteen yards of shirting per diem. Tommy then set up for a beau after ladies' own hearts, and went to town to sell gown patterns as apprentice, (being above driving the oxen in partnership with Tib) determined to become a merchant. And so he did—and his father died leaving him the bulk of his fortune, when Tommy determined to do two things, viz: cut Molly, and keep a curriole. The first was the most difficult, but he had learned a "thing or two," and after a due quantity of tears on her part, the separation was effected and the curriole purchased. Tib, the old mare, and cows and oxen, were translated into two greys, and Tommy, from a ploughboy to a fine gentleman. The farm, milking pails, pigs, hens and ducks, were changed to cash and style, and the balance over this necessary expenditure, invested in the house of Tommy Buck, Landshark & Co.—And then Tommy went to the springs and gamed, and to the theatre and drank, to the counting house and whistled, and these were beautiful times. Tommy's credit was good, and he used it; his health fine and he gave it a trial. Who like Tommy? He made love anew to a city belle; but the sly old fox of a father said nay. He asked a poet to write doleful ditties, and he said yea, and he paid him. The sonnets were sent, full of darts and cruels—and the girl married another. Tommy sighed, and drank, and gamed, and whistled, "to drive dull care away," and then failed. Tib kicks up her heels in scorn at him. Molly sends four chubby children to school, and loves her husband. His lady love of sonnet reading memory does not know him in the street; and Tommy has shipped to go to India at \$10 per month in the forecastle of a ship.

MORAL. Pigs, and cows, and ducks, and hens, and old Tib, with a good farm and money at interest, are better than greys, and currioles, and gaming, and theatres, and style; unless one prefers to go to India for \$10 per month before the mast—and so ends our story—and is not a pretty one with a pretty moral.—[Times.]

Dean Swift was invited to preach an anniversary discourse, by the worshipful corporation of tailors in Dublin: In his facetious way, he chose the following text, Romans ix. 27, "And a remnant shall be saved." Though there was nothing in the discourse which could give offence, the knights of the thimble took the text in high dudgeon. They complained of the affront to the Dean, who affected sorrow for the offence, observed that if he should ever have occasion to preach before them again, would make honourable amends for this unintentional insult. They took the hint. The Dean was invited to preach the next year; and when the injured corporation expected to be gratified with Swift's apology, before a large audience, to their utter mortification, the Dean chose his text from Psalm cv. 31, "And there was lice in all their borders."

BOOKS, STATIONARY,  
AND PAPER HANGINGS,CONSTANTLY FOR SALE BY  
P. SHELDON,

AT THE GARDINER BOOKSTORE,  
A COMPLETE assortment of SCHOOL and CLASSICAL BOOKS, wholesale and retail, at the lowest prices. Also, writing, letter, and wrapping paper, at the manufacturers' prices; and a complete assortment of ROOM PAPERS, from 20 cents, to 150 cents per roll. A great variety of Rodgers', and other fine Cutlery. Quills, by the M. very cheap. SLATES per dozen, do. Combs. Mathematical Instruments, Scales, &c. &c. comprising as complete an assortment of articles as can be found in any similar establishment, and at the lowest prices.  
Gardiner, January 5.

NEW AND VALUABLE  
CLASS BOOK.

JUST published and for sale by P. SHELDON, THE PRIMARY CLASS BOOK, a selection of easy lessons in reading, for the younger classes in common schools. By THOMAS J. LEE, compiler of "a Spelling-Book, containing the rudiments of the English Language."

PREFACE.  
"This little book, as the title imports, is designed to be used in common schools, immediately after or in connection with the spelling book; and, accordingly, the lessons are such as may be interesting and instructive to children."

"A few of the most emphatic words are printed in italics. Some words which are often incorrectly pronounced, are marked with accents, according to a key placed at the beginning of the book, so as accurately to convey the sounds. In a few instances a different spelling is given at the bottom of the page for the same purpose. The paragraphs are broken into short portions and numbered, to render it more convenient for reading in classes."

"For a more particular character of the book the compiler refers to the work itself, being aware that the public will judge of a book according to their own opinion of its merits, and not by what the author says of it."

"Winthrop, Sept. 1827."  
This book is well printed, on new type and fine paper, sewed and bound with pasteboard and contains 180 pages 18mo. Price 25 cents single, 2 dolls. per dozen.

## SINGING BOOKS.

SEVENTEENTH edition of BRIDGEWATER COLLECTION of sacred music.

AND ALSO:  
The 5TH edition of the HANDEL & HAYDN Collection.

For sale at the GARDINER BOOK-STORE.  
Singing Schools & Societies supplied at Boston prices

## ATLANTIC SOUVENIR, &amp;c.

FOR sale at the GARDINER BOOK-STORE, the Atlantic Souvenir for 1828.—The Memorial and the Token, works of a similar description of the Souvenir will be received in a few days. Also, for sale as above a great variety of Books suitable for youths of either sex and for children. Nov. 23.

MAINE REGISTER and U. S. CALENDAR for 1828, just published and for sale at the Gardiner Bookstore. Feb. 5.

## ALMANACS FOR 1828.

Maine Farmer's—Thomas' Farmer's—New-England Farmer's and CHRISTIAN ALMANACS for sale at the GARDINER BOOKSTORE by the gross dozen or single, at the publishers prices.

## BOOKS, BOOKS &amp;c.

P. SHELDON has received his Fall supply of  
BOOKS, STATIONARY,  
CUTLERY, &c. &c.  
Comprising a very general and complete assortment of such books and other articles as are usually kept in similar establishments—all, or any part of which he will be pleased to sell on as good terms as any Bookseller in the vicinity.  
SILVER-STEEL PENKNIVES & RAZORS. J. G. Gardiner, Oct. 30.

E. H. LOMBARD,  
AGENT TO THE

## PROTECTION

INSURANCE COMPANY,  
IS DULY AUTHORIZED TO TAKE  
MARINE RISKS.

FOREIGN and Coastwise. Rates of premium as low as in Boston or elsewhere. Policies issued without delay, upon application to said Agent at Hallowell.

## NATIONAL READER.

RECENTLY published and for sale by P. SHELDON, now Gardiner, the National Reader, a reading book for the higher classes in Schools and Academies, by Rev. J. Pierpont, of Boston, compiler of the highly approved American First Class Book, &c. The National Reader is intended to be in American schools what the English Reader is in the schools of Great Britain, & is extremely well adapted to the purpose for which it is designed, and is rapidly superseding the English Reader. The supervising Committee of schools in Gardiner have directed the use of the National Reader in the schools under their care. Nov. 23.

GOODS' STUDY. 50 Sets Goods' Study of Medicine, new edition, with side notes. 300 BRIDGEWATER COLLECTION, 17th edition, just received and for sale by GLAZIER & Co. Booksellers, Printers and Book-binders. Hallowell, Jan. 16.

GARDINER WOOLLEN FACTORY. An assortment of narrow and broad cloths are kept constantly on hand and for sale at the Gardiner Woollen Factory. Country produce will be received in payment. Wool taken to be manufactured on shares. Wool carded and cloth dressed as usual. J. O. CRAIG & CO. Gardiner, Feb. 5, 1828.

THE PROTECTION  
INSURANCE COMPANY,

OF HARTFORD, Connecticut, offers to insure Houses, Stores, Mills, Factories, Barns, and the contents of each, together with every other similar species of property.

AGAINST LOSS OR  
DAMAGE BY FIRE.

The rates of premium offered, are as low as those of any other similar institution, and every man has now an opportunity, for a trifling sum, to protect himself against the ravages of this destructive element, which often in a single hour sweeps away the earnings of many years.

The course the office pursue in transacting business, and in the adjusting and payment of losses, is prompt and liberal. For the terms of insurance application may be made to the Agent, who is authorized to issue policies to applicants without delay.  
GEO. EVANS, Agent.  
Gardiner, Jan. 5, 1827.

AETNA  
INSURANCE COMPANY.

J. D. ROBINSON,

AGENT for the AETNA INSURANCE COMPANY, of Hartford, Connecticut, offers to insure  
HOUSES, STORES, MILLS, FACTORIES, BARNs,  
and their contents, against loss or damage by  
FIRE.

The rates of premium are as low as those of any other similar institution, and the adjusting and payment of LOSSES, are prompt and liberal.

For terms of insurance, application may be made to the above AGENT, who is authorized to issue policies to applicants without delay.  
Gardiner, May 25, 1827.

## CHRISTIAN VISITANT—Bound.

During the publication of the Visitant for the last year, the Editor had a number of extra volumes printed at his own expense and responsibility. He has been at the farther expense of having them neatly bound, and offers them for sale at the moderate price of 50 cents per volume, half bound with morocco backs and corners gilt, or 62 1-2 cents full bound.

He has also a very few sets of Volumes I and 2, handsomely bound together, making a book of nearly 300 pages. These he will sell for one dollar each, full bound.

As the sale of these volumes is all that can afford the Editor any compensation for the time, labor and money he has expended in publishing the Visitant, he hopes to realize a little from the liberality of the friends of the work.

N. B. If there are any subscribers who have not received all their numbers, they shall be supplied with a volume bound, by their paying for the binding, on application to the Editor.

DR. ISSACHAR SNELL having removed from Winthrop to Augusta and taken up his residence in the south part of the house lately occupied by Mr. Artemas Kimball, (a few rods west of Mr. Tappan's meeting-house,) tenders his professional services as Physician and Surgeon to the people of Augusta and vicinity.  
Augusta, Feb. 20. 8

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